1: Metraux E-5 (1934-1935) 1940
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down again to the other. "The only restriction was that which forbade marriage" before the fourth generation—that is, it only went down to and included second cousins; so that third cousins might marry. 582

A tale dictated by my informant expresses the horror inspired by incest and the punishment that threatened those who committed this crime. The word *paakeake* applies to the act of committing incest with a cousin. 684 835

A man whose name was Taropa had sexual intercourse at night with his cousin. The girl asked, "Who are you?" He said, "I am Taropa." The girl said, "Do not touch me. You are my cousin." "No," replied Taropa, "it does not matter if you do not speak about it." He grasped the girl firmly to violate her. All the time she was protesting, "No, no, I am your cousin," but Taropa did not listen to her. In the end she grew tired of the struggle, and the man put his hand between her legs. He copulated with her. When he finished, he left and ran away. She took the sperm, put it into a piece of tapa, and kept it. At dawn she took it to her father and said, "Here is a bundle belonging to Taropa. He slept with me." The father took the bundle and put it aside. A war broke out between the Tupa-hotu and the Miru. The people fled and hid in a cave called Anatetehe-tama. The young Taropa also hid there. The father of the girl whom Taropa had violated was among the enemies. They took the people of Tupa-hotu and killed them. Taropa went out, and the girl's father cut his throat with the bone of a swordfish. He took the blood and drank it because this Taropa had slept with his own cousin.

Infant betrothal was apparently a widespread custom in olden days. Children whose parents were friends were often engaged to each other, the bride being supposedly chosen by the boy's father, especially if he were a chief. Child marriages were celebrated with the same formalities as those of the adults but the children were not allowed to live together until mature. In the only concrete instance of such a union the boy was 12 years old and the girl was the same age or younger (87, p. 29; 54, p. 717; 86, p. 39). Traditions persisting today about infant betrothal may be summarized as follows: 584

A little girl was considered the prospective wife of an adult man who waited until she became mature. The bridegroom's father brought food for his future daughter-in-law, and his present was called *taku te hunonga ma taana poki* (present of the father-in-law to his child). The father of the boy filled big baskets with fowls and carried them to the girl's house. On the other hand, an adult woman might be engaged to a little boy who received presents from his future father-in-law. 584 431

Girls often bear their first child when they are 15 or 16 years old. At marriage a woman may already have several children, frequently by different fathers. The husband does not object to the children and assumes responsibility for them as if they were his own. Widows usually marry again and there are a few women who have had three or four husbands in succession. 848 587

According to Geiseler (87, p. 29), young men married between the ages of 17 and 20. Each built a hut of his own where the girl to whom he was betrothed came to live. Geiseler states that only married men were allowed to bear the vulva motif tattooed on their chest. As this is not recorded elsewhere it is probably a misinterpretation. 582 591 304 831

3:Drapkin D-5 (1934-1935) 1935
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showing the number of individuals with mixed blood, but second place, immediately following the Tahitian, in the table of percentages. This apparent contradiction is explained by the recent influx of Chilean blood, which tends to increase, while Tahitian, German, French and other older strains have a tendency to diminish, so that the proportions of these elements are rather low.

CIVIL REGISTRATION

The great freedom which prevails in sexual relations does not prevent frequent legal marriages. As a general rule, the natives marry young and a celibate over 30 years of age is an exception. In numerous instances widowed persons remarry, especially if still young, and there are widows who have had three or four husbands (Catalina Tori Makotahia, for example).

Therefore, even if one considers as celibates all the young people over 13 years, the percentage of married people remains always greater.

	Individuals	Percent
Married	112	46.66
Celibates	94	38.74
Widowed persons	34	14.60
Total	240	100.00

ILLEGITIMATE AND LEGITIMATE CHILDREN

From 1915 to 1917, following the creation of a government register at Easter Island, almost all the unions which had been given religious consecration were legalized and at the same time the greater number of the children legitimized. That is why we shall consider as illegitimate those children who were born out of wedlock after 1917 and those who were not recognized at that time.

Even with these reservations the number of illegitimate children is fairly high. It amounts to 96, which constitutes 21 percent of the total population.

ILLITERACY

Public instruction in Easter Island until the past year was the most rudimentary. Long periods of no schooling at all alternated with more or less accidental sessions of class work. It was not until 1934 that a public school was organized, always dependent upon the